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been interesting also to have had a word on Wölfflin's theory that Ennius was the author of certain of the Scipionic epitaphs. His discussion of the point would have been accessible to most French students in the *Revue de Philologie*, and in this connection something might have been said of the six-verse structure of the three important Scipionic inscriptions (nos. 13-15) and its significance.

Of minor points no use is made of *Teurano*, without ablative *-d*, in proving to the student that the forms of no. 126 are more archaic than those which one would find in a contemporary non-legal extract, although this form furnishes the only sure clue in the matter. In no. 132 *senatu* is probably not a genitive form, but the result of the mistake made by the stone cutter who was led astray by the preceding *de* and the following *s-*. The famous inscription to Maarcus Caecilius (no. 135) is probably not "contemporaine d'Accius", but is clearly an archaistic composition, perhaps of the imperial period. On the other hand the editor seems to think that the inscription on the Columna Rostrata (no. 147) was composed outright in the imperial period. It seems to the reviewer however that Wölfflin's analysis of the language and style of this inscription has made such a theory untenable. Two slight misprints have been noticed. On p. 64 near the bottom *dans dans* for *dans*, and in the transcription on p. 67 we should have *habere* or *habuisse* at both points in the text, not *habere* in one place and *habuisse* in the other.

The reviewer has felt compelled to call attention to the fact that Ernout's book fails to take into account certain important aspects of the study of archaic Latin, but it is only fair to say that it contains the best collection of specimens of Latin which we have for the early period, and that in the discussion of forms, to which Professor Ernout has largely restricted himself, his comments, as we might expect from his contributions in that field, are sound and judicious.

FRANK FROST ABBOTT.

Virgil's "Gathering of the Clans": Observations on Aeneid VII, 601-817. By W. WARDE FOWLER, Oxford; B. H. Blackwell, 1916. pp. 1-96.

Hirtzel's text is accompanied by Mr. James Rhoades' blank verse translation of the passage. In a ten-page introduction Mr. Fowler calls attention to the magnificent pageant portrayed in Virgil's lines, no mere dry catalogue of forces but

an inspiring gathering of the clans. The task was not easy, for Virgil "had to hold firmly together the sympathies of Romans and Italians—to aid the new policy of Augustus toward Italian unity", but he succeeded and "skillfully safeguarded the Italian spirit with his artistic resources." The real significance of these splendid lines is thus rightly emphasized. To neglect them or to miss their significance is to lose one of the finest episodes in the Aeneid. Mr. Fowler compares Virgil's pageant to the catalogue of ships in the second Iliad to the disparagement of the Homeric description, and it is to be noted that the Homeric authenticity of the catalogue is vigorously denied by the best modern scholarship. In a similar description, Silius Italicus, a second rate imitator of Virgil, overdoes the details and bores the reader. "We cannot see the woods for the trees." Milton (Paradise Lost II), following Virgil, achieves success and may be thought to surpass his model.

Mr. Fowler selects some twenty passages for detailed comment. His intimate familiarity with all phases of Roman religion makes his observations a valuable addition to the regular commentaries. He points out a confusion in Virgil's description of the Gates of War in ll. 607-10 and reconciles the appearance of Mars and Janus in these four lines. Under l. 620, *Regina deum*, he says that "the position of Juno at Rome was at no time a very important one and for that reason a Roman poet might use her with a fair amount of license." This entire note deserves attention. Mr. Fowler would transfer ll. 664-9 from *Aventinus* and apply them to the description of *Ufens* to follow l. 749. His argument is convincing, although *Herculeus amicus* of l. 669 may not altogether explain the original misplacement. His handling of the text in ll. 695-6 is less convincing and the difficulty in *acies* and *arces* is doubtless due to an unfinished text. We are especially grateful for the rescue from the "imbecilities" of editorial comment of the fine simile in ll. 674-77, the picture of the *nubigenæ Centauri* swiftly descending the mountain from its cloud-capped summit over fields of snow, through stately pinewoods, to crash through the underwoods at the foot of the mountain. A good example of Mr. Fowler's human kind of comment is found on ll. 689-90. The left foot of the slinger is kept naked to gain a grip on the ground. Mr. Fowler compares the cricketer's management of his feet. Contemporary discussion of the "golf-foot" might be cited. For a good example of Mr. Fowler's illuminating comment read his observations on ll. 750-60: *Umbro*, the snake-charmer; *nemus Angitiæ*; *flevere*. The notes end with a charming comment on *florentes* of l. 804. If this is "amateur" scholarship (Gilbert Murray), may heaven send us more of it. This is to make right use of our classical inheritance. Listen to a sentence from Mr.

Fowler's preface: "In the darkest year that Europe has known since the tenth century, being too old and deaf to be of any active service to the country, I have found myself invigorated by fresh reading of Homer, Virgil, Milton, Wordsworth, and some of the poets who like them are my very old friends."

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A Classical Dictionary of Greek and Roman Antiquities, Biography, Geography, and Mythology, edited by H. B. WALTERS. With 580 Illustrations. Cambridge, at the University Press: New York, G. P. Putnam's Sons, 1916. 1103 pp. \$6.50.

The general quality of this useful manual may be inferred from the statement that it is based "to a certain extent" on the Companions to Greek and Latin Studies recently issued by the Cambridge University Press. It is primarily a dictionary of classical antiquities, for the use of students at the Universities and in the upper forms of Public Schools. But, in order that the student may have before him the whole field of classical literature, "the scope of the work has been extended to include also all proper names coming under the headings of geography, biography, and mythology, which are likely to come before the notice of the ordinary reader". This list of proper names is incomplete; there is no mention of Virgil's friend Varus, of the lakes Benacus and Larius, of Petronius, or Claudian, or Ausonius, of Calpurnius or Nemesianus. There is a careless statement at p. 793, that the elder Pliny was born "at Novum Comum on the lake of that name". And there are one or two doubtful statements which hardly deserve to be set forth with all the authority of a dictionary. It is by no means certain that Virgil's *fatidica Manto* was the "daughter of Heracles"; and there is surely very little ground for saying that Propertius "appears to have married the lady whom he addresses as Cynthia in his poems". After all that has been written on the question of allegory in the Eclogues, it takes some courage to say that Virgil himself "regards them as allegorical; the flocks are the Roman people, or rather mankind, united under the protection of Imperial Rome, and he himself is a principal shepherd". The treatment of the 'antiquities' proper is much more satisfactory, though there are a few slight inaccuracies even here. The Pont du Gard is "near Nismes" (p. 87), not "at Nismes" (pp. 44, 677); and its height is nearer 160 ft. than 180 ft. Domitian's celebration of the *ludi saeculares* was in 88 A. D., not 83. The